26.

THE Grand Design OF THE Fifth MONARCHY-MEN DISCOVERED: OR THE RED LYON

Rouzed from his Couch at

WHIT&-CHAPPEL

AND AT

SPITTLE-FIELDS,

April the 9. 1657.

Whereunto is added the Examination and exploits of *James Nayler*, now priſoner in BRIDE-WELL.

London, Printed for *Henry Brome*, at the Hand in St. *Pauls* Church-yard, 1657.

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The Grand Design, &c.

HIs Highneſs having ſome Information of a great Concourſe of diſaffected people that repaired to a houſe in Spittlefields, he ordered ſeveral Troopers to ſpie out their intentions, to which purpoſe ſome few without their Horſes made towards the Houſe, walked thereby a while, till obſerving ſome men of Note enter therein, they did ſuppoſe there might be ſome deſign in hand of dangerous Conſequence; whereupon they immediately return to his Highneſs, and diſcovered their opinions of the Caſe; which his Highneſs being ſufficiently ſenſible of, He

ſends the ſame Troopers with a ſtronger aid to ſurround the Houſe, which they did,& entring therin, they found a great company with Arms, Powder, and Colours, and flaskets of Ammunition; which engines of war they ſeized and carried to White-Hall. At their firſt entring the Houſe, they found them very ſtubborn and inſolent, inſomuch that with drawne ſwords they would dare to ſtand upon their guards; but in the concluſion being overpowered, ſome of them were very fairly conducted to a ſtronger Caſtle, where we muſt leave them till a ſevere hand of juſtice fetch them out.

There are ſeveral conſiderable perſons who are ſuſpected to be concerned herein, and they vvith ſeveral others are in ſafe Cuſtody.

Their intentions vvere this day to

have

have a rendes-vous, but vvere happily prevented: when they came before His Highneſs, they were very high flown in language, the ſenſe of which was too impudently expreſſed in their printed declarations, which they ſcattered about ſeveral ſtreets in *London*, not ceaſing to brand his Highneſs with the moſt odious terms of Apoſtate, Tyrant, Traitor, and the worſt expreſſions which malicious minds, and foul mouths can utter.

Oh the blaſphemy and profaneſs of theſe our times! how many Scriptures do men abuſe! Some varying of them how they pleaſe, others by wreſting the pious ſenſe thereof, to their ovvn vvicked and profane purpoſes, as in this example is too apparant, by uſing, and thereby miſuſing that place in *Gen.* 49. 9. vvhich vvords are by our late rebellious generation thus deciphered,

ciphered, *The red Lion of the Tribe of Judah couched*, vvith this Motto on the Colours, *Who ſhall rouze him up?* this vvas the invention of one *Vennor* a Joyner, lately come from *New England*; and Chieftain of this Regiment of the Conſpirators.

Others there are of greater note, which in due time will be made exemplary.

Their intentions were to ſeize the Tovver of *London*, and having ſo done to enlarge others of their party, being priſoners therein.

Of Piſtols there vvere brought to White-hall ſix baskets full, and a great Pot of ointment for their ſick Souldiery, ſo that it ſeems they intended to involve this already diſtreſſed Nation in a continuing vvar.

There vvere divers carried to his Highneſs, amongſt vvhom vvas a

Black-

Black-ſmith, who refuſing to go, was brought between four men, but being before his Highneſs, He commanded them to ſet him on his legs, that he might ſtand by himſelf; but being ſet down, he refuſed to ſtand, but fell along, crying *Murther, Murther, will ye murther Me?*

One of this deſperate Crew was ſo audacious as to indeavour to diſcharge a Piſtol at one of the Life guard in Spittle-fields, but could not do the execution he intended, by reaſon of his Coats ſudden falling in between the pan and powder.

There were in White chappel about three hundred men, which were appointed to do the work, they were thoſe, whom their frenzical humours have entituled Fifth Monarchy-men.

When this Gun-ſmith, who made their Arms, and furniſhed them with Blunderbuſſes, was required to make an ingenious confeſſion, he ſcornfully would anſwer, *Confeſs, to who? to you?* meaning his Highneſs.

Thus having given you a full relation of the horrid treacheries and treaſonable practices of a vagabond and diſcontented party.

ty. I ſhall now give you an exact account of the examination of another Diſturber of the good peace of this Common-wealth, that Grand Impoſtor *James Nayler*; and though you have formerly had ſome thing to the ſame purpoſe, yet I know that to many good people which in that caſe deſire information, it will not be unwelcome.

James

James Naylors Examination.

READER,

THinking it a very good foundation to my building, to give you the manner of his progreſſe, before you come to his confeſſion; or before his blaſphemie aſpires to the ſtoole of Repentance. I ſhall thus begin: *James Naylor* of *Wakefield* in the County of *Yorke*, a deluded and deluding Quaker and Impoſter, rode *October* laſt through a Village called *Bedminſter*, about a mile from *Briſtol*, accompanied with ſix more, one whereof was a young man, whoſe head was bare, leading his horſe by the bridle, and another uncovered before him, thorow the durty way in which the Carts and Horſes and none elſe uſually goe. And with them two men

on horſeback with each of them a woman behind him, and one woman walking on the better way or path. In this poſture did they march, and in ſuch a caſe, that one *George Witherley* noting their condition, asked them to come in the better rode, adding that God expected no ſuch extremity: but they continued on their way, not anſwering in any other notes, but what were muſicall, ſinging *Holy, holy; holy, Lord God of Sabbath*, &c. Thus continued they, till by their wandring they came to the Almſehouſe within the Suburbs of *Briſtol*, where one of the women alighted, and ſhe with the other of her own ſex lovingly marcht on each ſide of *Naylor*'s Horſe. This *Witherley* ſaith, he ſuppoſes they could not be leſſe deep in the muddy way then to the knees, and he ſaith they ſang, but ſometimes with ſuch a buzzing mel-ODIOUS noyſe that he could not underſtand what it was. This the ſaid *Witherley* gave in upon his oath. Thus did they reach *Ratcliff-gate*, with *Timothy Wedlock*

Wedlock of *Devon* bare-headed, and *Martha Symonds* with the bridle on one ſide and *Hannah Stranger* on the oher ſide of the Horſe ; this *Martha Simonds* is the wife of *Thomas Simonds* of *London*, Book-binder, and *Hannah Stranger* is the Wife of *John Stranger* of *London* Combmaker, who ſung *Holy, holy, boly, Lord God of Iſrael.* Thus did he ride to the high Croſſe in *Briſtol*, and after that to the *White-hart* in *Broadſtreet*, vvhere there lies two eminent Quakers, by name, *Dennis Holliſter*, and *Henry Row*; of vvhich the Magiſtrates hearing they vvere apprehended and committed to priſon.

Long it had not been after their confinement in the Goale at *Exeter*, from whence paſſing through *Wells* and *Glaſſenbury* this party beſtrewed the vvay vvith their garments. But to be ſhort they were ſearcht, and Letters were found about them, infinitely filled vvith profane nonſenſicall language ; vvhich Letters I ſhall not trouble you with, onely ſome of the

chiefe, leſt your patience ſhould be too much cloyd. We ſhall haſt now to their examinations; and becauſe *Naylor* vvas the chiefe actor 'tis fit he have the preheminence of leading the vvay in their Examinations, we ſhall therefore give you a full account of vvhat paſſed betvven the Magiſtrate and him, vvhich take as followeth:

He entred the Court with a confident reſolution, his Hat on, which he offered not to take off, but without uſing any civil reſpect to any one, he Anſwered in this manner to theſe following queſtions.

The

The Examination of *James Naylor*, and others.

BEing *asked his name, or whether he was not called* James Naylor, *he replied: The men of this world call me* James Naylor.

Q. *Art not thou the man that rid on horſe-back into* Briſtol, *a woman leading thy horſe, and others ſinging before thee* Holy, holy, holy, Hoſannah, &c.

A. *I did ride into a Town, but what its name was I know not, and by the Spirit a woman was commanded to hold my horſes bridle; and ſome there were that caſt down cloathes, and ſang praiſes to the Lord, ſuch ſongs as the Lord put into their hearts; and its like it might be the Song of* Holy, holy, holy, &c.

Q. *Whether or no didſt thou reprove thoſe women?*

A. *Nay, but I bad them take heed that they ſang*

ſang nothing but what they were moved to of the Lord.

Q. *Doſt thou own this Letter* (whereupon a Letter vvas ſhewed him) *which* Hannah Stranger *ſent unto thee?*

A. *Yea, I do own that Letter?*

Q. *Art thou (according to that Letter) the faireſt of ten thouſand?*

A. *As to the viſible I deny any ſuch attribute to be due unto me; but if as to that which the Father has begotten in me, I ſhall own it.* But now Reader, before I paſſe further, I hold it not impertient to deliver you the vvords of the ſame Letter, with another, vvhich were theſe:

A Letter to James Naylor *at Exeter, by Hannah Stranger.*

J. N.

IN the pure feare and power of God, my ſoule ſalutes thee, *Thou everlaſting ſon of righteouſneſſe and* Prince *of peace*; oh how my ſoule travelleth to ſee this day which

which *Abraham* did and was glad, and ſo ſhall all that are of faithfull *Abraham*: O ſuffer me to ſpeake what the Lord hath moved. There is one temptation neere, the like unto the firſt, and is like the wiſdome of God, but it is not, and therefore it muſt be deſtroyed. Oh it deſileth and hateth the innocent; I beſeech thee wait, my ſoule travelleth to ſee a pure Image brought forth, and the enemy ſtrive to deſtroy it, that he may keep me alwaies ſorrowing, and ever ſeeking, and never ſatiſfied, nor never rejoycing: But he in whom I have believed will ſhortly tread ſatan under our feet, and then ſhalt thou and thine return to *Zion* with everlaſting rejoycings and praiſes. But till then better is the houſe of mourning then rejoycing, for he that was made a perfect example, when he had faſted the appointed time of his father, vvas tempted to eate, and to ſhew a miracle, to prove himſelfe to be the Sonne of God: But man lives not by bread, ſaid he, and now no more by that

wiſedome

vviſdom ſhall he live, on vvhich he hath long fed as on bread, and as his food hath been ſo muſt his faſt be, and then at the end temptation, to as low a thing as a ſtone, that if it vvere poſſible the humility and the miracles vvould deceive the elect, innocent, and righteous branch of holineſs. But be his vvils never ſo many, the time comes he ſhall leave thee, for he is faithfull, vvho hath promiſed he vvill not leave the Throne of *David* vvithout a man to ſit thereon, vvhich ſhall judge the poore vvith righteouſneſſe, and the World vvith equity. This ſhall ſhortly come to paſſe, and then ſhall the viſion ſpeak and not lie. O let innocency be thy beloved, and righteouſneſſe thy Spouſe, that thy fathers lambs may rejoyce in thy pure and cleare unſpotted image of holineſſe and purity, vvhich my ſoul believeth I ſhall ſee, and ſo in the faith reſt. I am in patience, vvait, and the power vvill preſerve from ſubtilty, though under never ſo zealous a pretence of innocent vviſdom

it be, yet ſhall the Lord not ſuffer his holy one to ſee corruption, nor his ſoule to lie in Hell, but will cauſe the mountain to melt at his preſence, and the little hills to bring him peace; O I am ready to fear as a ſervant, and to obey as a child. If I have ſpoken words too high, love hath conſtrained me, which is as ſtrong as death, and with the ſame ſpirit cover them as they are ſpoken with, and then ſhall the ſpirit of *David* be witneſſed, who refuſed not words though from his ſervants mouth; if they were in the fear, I am his ſervant, and he my Maſter, whom I love and fear, and truſt I ſhall do unto the end.

Hannah Stranger.

From London, 16. *day*,
of the 7th. *month.*

Hereafter followeth the Letter wherein *John Stranger* calleth *James Naylor* Jeſus.

Another from the ſame.

OH thou faireſt of ten thouſand, thou onely begotten Son of God, how my heart panteth after thee; O ſtay me with flagons, and comfort me with Wine. My well beloved thou art like a Roe, or young Hart upon the mountains of Spices, where thy beloved Spouſe hath long been calling thee to come away, but hath been but lately heard of thee. Now it lies ſomething upon me that thou mindſt to ſee her, for the ſpirit and power of God is with her; And there is given to her much of excellent and innocent wiſedome ariſſen and ariſing in her, which will make all the honeſt-hearted to praiſe the Lord alone, and no more ſet up ſelf. And therefore let not my Lord and Maſter have any jealouſie again of her, for ſhe is highly beloved of the Lord, and that ſhall all ſee who come to know the Lord. And now he doth bleſſe them that bleſſe his, and curſe them that curſe his: for this hath the Lord ſhewed me, That her portion

tion is exceeding large in the Lord; and as her ſorrow hath been much, ſo ſhall her joy be much more, which rejoyceth my heart, to ſee her walke ſo valiantly and faithfully in the work of the Lord, in this time of ſo great tryals as hath been laid upon her eſpecially.

And I am *Hannah Stranger.*

The Poſtſcript.

Remember my dear love to thy Maſter. Thy name is no more to be called James *but* Jeſus. *John Stranger.*

This *John Stranger*, is Husband to this *Hannah Stranger*; and this was added as a Poſtſcript by him to his Wives Letter, as is acknowledged,

Remember my love to thoſe friends withthee. The ſeventeenth day of the eighth month ſuperſcribed this to the hands of James Naylor

We ſhall now return to his examination.

Q. Art thou the only Son of God?

A. *I am the Son of God, but I have many Brethren.*

Q. *Have any called thee by the name of Jeſus?*

 A. Not

A. *Not as unto the visible, but as Jesus, the Christ that is in me.*

Q. Dost thou own the name of the King of Israel ?

A. *Not as a creature, but if they give it Christ within I own it, and have a Kingdom but not of this world, my Kingdome is of another world, of which thou watst not.*

Q. Whether or no art thou the Prophet of the most high ?

A. *Thou hast said, I am a Prophet.*

Q. Dost thou own that attribute, the Judge of Israel ?

A. *The Judge is but one, and is witnessed in me, and is the Christ, there must not be any joyned with him : if they speak of the spirit in me, I own it only as God is manifest in the flesh, according as God dwelleth in me, and judgeth there himself.*

Q. By *whom wert thou sent?*

A. By *him who hath sent the spirit of his Son in me to try, not as to carnal matters, but belonging to the Kingdome of God, by the indwelling of the Father and the Son, the judge of all spirits to be guided by none.*

Q. *Is not the written word of God the guide ?*

A. *The written word declares of it, and what is not according to that is not true.*

Q. *Whether art thou more ſent then others, or whether others be not ſent in that meaſure?*

A. *As to that I have nothing at preſent given me of my Father to anſwer.*

Q. *Was your birth mortal or immortal ?*

A. *Not according to the Natural birth, but according to the Spiritual birth, born of the immortal ſeed.*

Q. *Wert thou ever called the Lambe of God ?*

A. *I look not back to things behind, but there might be ſome ſuch thing in the letter; I am a lamb, and have ſought it long before I could witneſſe it.*

Q. *Who is thy mother, or whether or no is ſhe a virgin ?*

A. *Nay, according to the naturall birth.*

Q. *Who is thy mother according to thy ſpirituall birth ?*

A. *No carnall creature.*

Q. *Who then ?*

A. *To*

A. ——*To this he refuſed to anſwer.*

Q. Is the hope of Iſrael *in thee ?*

A. *The hope is in Chriſt, and as Chriſt is in me ſo far the hope of* Iſrael *ſtands ; Chriſt is in me the hope of glory.*

Q. What more hope is there in thee then in others ?

A. *None can know but them of* Iſrael, *and* I ſrael *muſt give an account.*

Q. Art thou the everlaſting Son of God ?

A. *Where God is manifeſt in the fleſh, there is the everlaſting Son, and I do witneſs God in the fleſh ; I am the Son of God, and the Son of God is but one.*

Q. Art thou the Prince of peace ?

A. *The Prince of everlaſting peace is begotten in me.*

Q. Why doſt thou not reprove thoſe that give thee theſe attributes ?

A. *I have ſaid nothing unto them but ſuch things are written.*

Q. Is thy name Jeſus ?

A. ——*Here he was ſilent.*

Q. For what ſpace of time haſt thou been ſo called ? A.---*And*

A. ——— *And here.*

Q. Is there no other Jesus besides thee?

A. *These questions he forbore either to affirm or to contradict.*

Q. Art thou the everlasting Son of God, the King of righteousnes?

A. *I am, and the everlasting righteousnes is wrought in me, if ye were acquainted with the Father, ye would also be acquainted with me.*

Q. Did any kisse thy feet?

A. *It might be they did, but I minded them not.*

Q. When thou wast called the King of Israel, *didst thou not answer, thou sayest it.*

A. *Yea.*

Q. How dost thou provide for a livelihood

A. *As do the Lillies without care, being maintained by my father.*

Q. Who dost thou call thy Father?

A. *He whom thou calleſt God.*

Q. What businesse hadst thou at Bristoll *or that way?*

A. *I was guided and directed by my father.*

Q. Why

Q. *Why waſt thou called a Judge to try the cauſe of* Iſrael ?

A. ——*Here he anſwered nothing.*

Q. *Are any of theſe ſayings blaſphemy or not.*

A. *What is received of the Lord is truth.*

Q. *VVhoſe Letter was that which was writ to thee, ſigned* T. S.

A. *It was ſent me to* Exeter *Gaol by one the world calls* Tho. Symonds.

Q. *Didſt thou not ſay, if ye had known me, ye had known the father ?*

A. *Yea, for the father is my life.*

Q. *VVhere wert thou born ?*

A. *At* Anderſlow *in* Yorkſhire.

Q. *VVhere lives thy wife ?*

A. *She whom thou calleſt my wife, lives in* Wakefield.

Q. *VVhy doſt thou not live with her ?*

A. *I did, till I was called to the Army.*

Q. *Under whoſe command didſt thou ſerve in the Army ?*

A. *Firſt*

A. First, under him they call Lord *Fairfax*.

Q. *Who then?*

A. Afterwards, under that man called Col. *Lambert:* and then I went into *Scotland*, where I was a Quartermaſter, and returned ſick to my earthly habitation, and was called into the North.

Q. *What wentſt thou for to* Exceter?

A. I was ſent to *Lawſon* to ſee the brethren.

Q. *What eſtate haſt thou?*

A. I take no care for that.

Q. *Doth God in an extraordinary manner ſuſtain thee, without any corporal food?*

A. Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Father: the ſame life is mine that is in the Father; but not in the ſame meaſure.

Q. *How art thou cloathed?*

A. I know not.

Q. *Doſt thou live without bread?*

A. As long as my heavenly Father will: I have taſted of that bread, of which he that eateth ſhall never die.

Qu. *How long haſt thou lived without any corporal ſuſtenance, having perfect health?*

A. Some fifteen or ſixteen days, ſuſtained without any other food except the Word of God.

Q. *Was* Dorcas Erbury *dead two days in* Exceter? *and didſt thou raiſe her?*

A. I can do nothing of my ſelf: the Scripture beareth witneſs to the power in me which is everlaſting; it is the ſame power we read of in the Scripture. The Lord hath made me a ſigne of his coming: and that honour that belongeth to Chriſt Jeſus, in whom I am revealed, may be given to him, as when on earth at *Jeruſalem*, according to the meaſure.

Q. *Art thou the unſpotted Lamb of God, that taketh away the ſins of the world?*

A. Were I not a lamb, wolves would not ſeek to devour me.

Q. *Art thou not guilty of horrid blaſphemy, by thy own words?*

A. Who made thee a Judge over them?

Q. *Wherefore cameſt thou in ſuch an unuſual poſture, as, two women leading thy horſe; others ſinging* Holy, holy, *&c. with another before thee bare-headed, knee-deep in the high-way-mud, when thou mightſt have gone in the Cauſey; and at ſuch a time, that it rain-*

raining, thy companions received the rain at their necks and vented it at their hose and breeches?

A. It tended to my Fathers praise and glory; and I ought not to slight any thing which the Spirit of the Lord moves.

Q. *Dost thou think the Spirit of the Lord moved or commanded them?*

A. Yea.

Q. *Whom mean they by* holy, holy, holy, *&c.*

A. Let them answer for themselves; they are at age.

Q. *Did not some spread their cloaths on the ground before thee, when thou ridst thorow* Glanstenbury *and* Wells?

A. I think they did.

Q. *Wherefore didst thou call* Martha Simons *mother, as* George Fox *affirms?*

A. *George Fox* is a lyer, and a firebrand of hell: for neither I, nor any with me, called her so.

Q. *Thou hast a wife at this time?*

A. A woman I have, whom by the world is called my wife; and some children I have, which according to the flesh are mine.

Q. *Those books which thou hast writ, wilt thou maintain them, and affirm what is therein?*

A. Yea, with my dearest blood.

The Sentence which it pleaſed the high Court of Parliament to pronounce againſt James Nayler.

THat he ſtand in the Pillory on Thurſday (being *Decemb.* 18. 1656.) in the new Palace at Weſtminſter, for two hours; and then by the Hangman to be whipped from Weſtminſter to the Old Exchange, London; and there alſo to ſtand in the Pillory two hours, on Saturday next, between Eleven and one; with an Inſcription faſtned to him, relating his Crimes: and at the old Exchange, to have his tongue bored thorow with an Hot-iron; and in the forehead ſtigmatized with *B*: and that he be conveyed thorow Briſtol with his face towards the horſes tail, and there likewiſe whipped; and after returned to London, to remain a priſoner in Bridewel, during the pleaſure of the honourable Parliament.

ACcording to the ſentence pronounced, he was whipped from Weſtminſter to the Old Exchange; and from thence conveyed to Newgate, where (the next day) there came unto him one *Robert Rich* (ſo called) who when he was approaching neer him ſang, but what it was, I know not: but when he ſaw *James Nayler*, he ſaluted him, by bowing to him: and having asked whether he had prayed for him; *James* anſwered, Yea, he had. Whereupon, this *Rich* took him round the middle, ſtroaked his face, and kiſſed him. And having took his leave of *James Nayler*, he deſcended the ſtairs, ſaying, *Oh ye hard hearted people, and unbelieving Generation, will ye not believe, although ye ſee ſuch wonders, ſigns and miracles wrought before ye?*

Another came to him, and ſaid unto him thus: *James, none will venture to come and ſee thee, but Paul, Nicodemus, and I.*

On

ON *Decemb.* 20. was preſented a Petition concerning *James Nayler*, the effect of which was, that the ſentence might not be wholly executed at the time appointed, by reaſon of ſome diſtemper in his body : whereupon it was ordered that he ſhould ſtand in the Pillory at the old Exchange on the Saturday following, & to ſuffer the reſt of his puniſhment, which ſhould before have been inflicted.

On the 24 of the ſame month the aforeſaid *Robert Rich* preſented a Petition, the effect of which was, that he himſelf might ſuffer the reſt of the puniſhment which was to be inflicted on *James Nayler*; but that not being granted, *James Nayler* was *Decemb.* 27. conveyed to the Exchange; where, according to former order, the reſidue of his puniſhment was executed.

Being

Being mounted the Pillory, *Robert Rich* accompanied him, with comfortable words, kiſſes, and ſtroakings on his face, until the remainder of Juſtice was executed; *Nayler* having ſtood till two of the clock, he was let out: the Executioner then addreſſing himſelf in order to what followed; he took a cap and put it on the head of *James Nayler*, below his eyes: which cap, *Robert Rich* haſtily ſnatched from him, and put it on below his noſe: then the Executioner having bound his arms with cords to the Pillory, he bad him put forth his Tongue, which he freely did; and the Executioner, with an Iron. about the bigneſs of a Quill, bored the ſame, and by order from the Sheriff, held it in a ſmall ſpace, to the end the Beholders might ſee and bear witneſs that the ſentence was truely executed: then having took it out, he marked him in the forehead with a *B.* at the which he not ſo much as ſtirred: but having been marked, he took the Executioner in his arms, and hugged him; and *Robert Rich*, through his ardent affection, licked the wound on his forehead. The ſuperſcription over his head was, *For HORRID BLASPHEMY, GRAND IMPOSTURE, and SEDUCING OF THE PEOPLE:* which inſcription *Robert Rich* endeavoured to ſmother, by clapping another over it, which was, *THIS IS THE KING OF THE JEWS.* Thus having given you an account concerning him, I ſhall now proceed to the examination of his accomplices: which take in order.

MAR-

MARTHA SIMONDS
Her Examination.

She confeſſeth ſhe knew *James Nayler* formerly : for he is now no more *Iames Nayler*, but refined to a more excellent ſubſtance : and ſo ſhe ſaith ſhe came with him from *Briſtol* to *Exceter*.

Q. WHat *made thee lead his Horſe into* Briſtol, *and ſing, Holy, holy, holy* &c. *and to ſpread thy garments before him?*

A. I was forced thereto by the power of the Lord.

Q. *He*

Q. *He is ſtyled in* Hannah Strangers *Letter, the faireſt of ten thouſand, the hope of Iſrael, and the onely begotten ſon of God: Doſt thou ſo eſteem him?*

A. That *James Nayler* of whom thou ſpeakeſt, is buried in me, and he hath promiſed to come again.

Q. *Doſt thou like of that attributes as given to him?*

A. I cannot tell, I judge them not.

Q. *Whether didſt thou kneel before him?*

A. What I did was in obedience to a power above.

Q. *Doſt thou own him to be the Prince of Peace?*

A. He is a perfect man; and he that is a perfect man is the Prince of Peace.

Q. *Haſt thou a husband?*

A. I have a man which thou calleſt my Husband.

Q. *What cauſed thee to ſing before* James Nayler *in ſuch a manner?*

A. It is our life to praiſe the Lord; and the Lord my ſtrength (who filleth heaven and earth) is manifeſt in *James Nayler.*

Q. *Oughteſt thou to worſhip* James Nayler, *as thou didſt upon thy knee?*

A. Yea, I ought ſo to do.

Q. *Why oughteſt thou ſo to do?*

A. He is the ſon of Righteouſneſs; and the new man within him is the everlaſting ſon of

Righteouſneſs; and *James Nayler* will be Jeſus, when the new life is born in him.

Q. *By what Name calleſt thou him?*

A. Lord.

Q. *Why doſt thou call him Lord?*

A. Becauſe he is Prince of Peace, and Lord of Righteouſneſs.

Q. *What reaſon canſt thou ſhew for thy calling him King of Iſrael?*

A. He is anointed.

Q. *Who hath anointed him?*

A. A Prophet.

Q. *What Prophet was that?*

A. I will not tell thee.

Q. *Thou confeſſeſt that thou didſt ſpread thy cloaths.*

A. Yea, I did.

Q. *Tell me,* Doth *that ſpirit of Jeſus which thou ſayeſt is in* Nayler, *make him a ſufficiens Jeſus to others?*

A. I tell thee, there is a ſeed born in him, which above all men I ſhall (and every one ought to) honour.

Q. *Is he King of Iſrael as thy Husband ſaith?*

A. If he ſaith ſo, thy teſtimony is double.

Hannah

HANNAH STRANGER,
her Examination.

She ſaith, She came from *Briſtol* to *Exceſter* with *Iames Nayler*, and that ſhe flang her Handkerchief before him, becauſe commanded ſo of the Lord; and that ſhe ſung *Holy*, &c. and that the Lord is riſen in him.

Q. *WHerefore didſt thou ſing before* James Nayler?

A. I muſt not be mute when I am commanded of the Lord.

Q. *Wherefore didſt thou ſing before him?*

A. My conſcience tells me, I have not offended any Law.

Q. *Was that Letter thine? and didſt thou ſpread thy garments before him?*

A. Yea, and my blood will maintain it.

Q. *Doſt thou own him for the Prince of Peace?*

A. Yea, he is ſo.

Q. *What doſt thou call his Name?*

A. It hath been ſaid already, I have told of his Name.

Q. *Doſt thou not know it to be blaſphemy to give him ſuch and ſuch attributes?*

A. If I have offended any Law, *&c.*

Q. *Didſt thou ſend him that Letter wherein he was called the Son of God.*

A. Yea, I do own the whole Letter.

Q. *Didſt thou call him Jeſus?*

A. —— She would not anſwer.

Q. *Didſt thou kiſs his feet?*

A. Yea.

THOMAS STRANGER His EXAMINATION.

HE owneth the Postscript of the Letter in which he calleth *James Nayler* Iesus, but could not be got to answer any more questions, any further than, *If I have offended any Law*, &c. Hee confessed hee called *James Nayler* Iesus, and saith he was thereto moved of the Lord

TIMOTHY WEDLOCK, his Examination.

Q. *DOst thou own* James Nayler *to be the onely Son of God?*

A. I do own him to be the Son of God.

Q. *Wherefore didst thou and the rest ſing before him,* Holy, holy, holy, Lord God of Iſrael?

A. I do own the ſongs of *Sion.*

Q. *Thou wilt go through a great rain bare-headed, why then wilt thou not be uncovered to a Magiſtrate?*

A. What I did was as the Lord commanded.

Q. *What is your opinion concerning Religion?*

A. I own no Opinions, nor any Judgements.

Q. *Wherefore didſt thou honour him in Towns, and not elſewhere?*

A. We did as well in commons; but in both, as the Spirit of the Lord directed us.

Q. *Wherefore didſt thou kneel before him?*

A. The Truth made us.

Dorcas

DORCAS ERBURY, her Examination.

Q. *WHere dost thou live?*

A. With *Margaret Thomas.*

Q. Wherefore didst thou sing Holy, &c.

A. I did not at that time; but those that sang did it in discharging their duty.

Q. Dost thou own him that rode on horse back to be the Holy One of Israel?

A. Yea, I do; and with my blood will seal it.

Q. And dost thou own him for the Son of God?

A. He is the onely begotten Son of God.

Q. Wherefore didst thou pull off his stockings, and lay thy clothes beneath his feet?

A. He is worthy of it, for he is the holy Lord of Israel.

Q. Knowest thou no other Jesus the onely begotten Son of God?

A. I know no other Saviour.

Q. Dost thou believe in James Nayler?

A. Yea, in him whom thou calleſt so, I do.

Q. By what name dost thou call him?

A. The Son of God, but I am to serve him, and

and to call him Lord and Maſter.

Q. Jeſus was crucified; but this man you call the Son of God, is alive.

A. He hath ſhook off his carnal body.

Q. Why, what Body hath he then?

A. Say not the Scriptures, Thy natural body I will change, and it ſhall be ſpiritual?

Q. Hath a ſpirit fleſh and bones?

A. His fleſh and bones are new.

Q. Chriſt raiſed thoſe that had been dead: ſo did not he.

A. He raiſed me.

Q. In what manner?

A. He laid his hand on my head, after I had been dead two days, and ſaid, *Dorcas ariſe*: and I aroſe, and live as thou ſeeſt.

Q. Where did he this?

A. At the Goal in *Exceter*.

Q. What witneſs haſt thou for this?

A. My Mother, who was preſent.

Q. His power being ſo much, wherefore opened he not the Priſon-doors, and eſcaped?

A. The doors ſhall open, when the Lords work is done.

Q. What apoſtles hath he?

A. They are ſcattered: but ſome are here.

Q. Jeſus Chriſt doth ſit at the right hand of the Father, where the world ſhall be judged by him.

A. He whom thou calleſt *Nayler*, ſhall ſit at the right hand of the Father, and ſhall judge the world with equity.

Here

Here followeth a Relation concerning one of his Companions.

ONe of *James Naylers* Diſciples having attained to ſome knowledge in the French-tongue, went over into France to a City called Burdeaux, where entring into a Congregation of the Proteſtants, he began after his wonted manner here in England, to cry out in the open Congregation againſt the Miniſter, calling him conjurer, lyer, impoſtor, deceiver; and the elders and people being aſtoniſhed at the novelty, and reputing him a mad-man, came and told him, that they had laws in France, to protect the Congregations either of Papiſts or Proteſtants from any diſturbance; and thruſt him forth of their Church.

Vpon which, he went into the Church-yard, and upon a ſtone continued his diſcourſe, which drew the whole Congregation out of the Church, after him, and cauſed the Miniſter to give over, and the elders coming again to him, told him, that he being a ſtranger they were willing to favour him; but ſeeing he did continue his diſturbance, they would commit him to juſtice: he told them, Juſtice was never in that place until his appearance.

*V*pon that, they took him away to the Governour where being brought, with his hat on, he asked the Governour what he was; who told him he was the Governour of that place, under the King of France: he ſaid, that he would not anſwer him as Governour, his Government being carnal: and a certain Biſhop being with the Governour, who was a Papiſt, deſiring that he might queſtion him, and demanding what he was, he told him he was an Engliſh-man, and ſent of the Lord to prepare his way: he demanded

of

of the Biſhop what he was, who told him he was a Biſhop : whereupon he replied, That againſt him he was ſent, who was one of the Locuſts that was ſent forth of the bottomleſs pit; and that the weapons he had with him was fitted to deſtroy him and the whole Kingdom of Antichriſt, who was held in darkneſs and blindneſs; and that he was to pour out Vials of the Fathers Wrath upon him: The Governour perceiving ſeveral of the People to be infected with his Doctrine, demanded if there was any ſhip ready to ſail for England; which being informed of, he therein ſhipt him; being not willing to uſe extremity to a ſtranger, but cauſed ſome ſix or ſeven who had been infected with his Doctrine, to be whipped through the ſtreets.

A Relation concerning ſome others of the ſame Tribe.

SEven or eight others went over in a veſſel to New-England, where being arrived, they began to ſpread themſelves; but the Governor having notice, cauſed them to be clap'd up cloſe in a Caſtle, and would not ſuffer any to come to ſee them under penaltie of five pounds; in the mean time he ſent for the Maſter of the ſhip that brought them, and commanded him immediately to carry them back into old England; which he refuſing, was alſo clapt up cloſe priſoner until he conſented and took them aboard again: at their departure, they ſhook off the duſt off their feet, as a teſtimony againſt that place.

Now, Reader, I ſhall cloſe up all with a word or two of the Life and Actions of *James Nayler.*

HE is a man of ſo erroneous and unſanctified a Diſpoſition, that it is hard to ſay whether hereſie or impudencie beareth the greater rule in him, as will appear,

Firſt, in what he teſtifieth before ſufficient witneſſes; ſee the brief Relation of the Northern Quakers, pag. 22. that he was as holy, juſt, and good as God himſelf. And

Secondly, That he in a Letter to one in Lancaſter, expreſly ſaith, That he that expected to be ſaved by Jeſus Chriſt that died at Jeruſalem, ſhall be deceived: ſee Mr. *Billingſly*'s Defence of the Scriptures, pag. 16. The Perfect Phariſee, pag. 8. And ſo ſaid another of that Sect:

He

he was not ſuch a fool, as to hope to be ſaved by Jeſus Chriſt that died at Jeruſalem ſixteen hundred years ago: See Mr. *Farmer*'s Myſterie of Godlineſs and ungodlineſs: Thus they glory in their ignorance, and count that fooliſhneſs which is the true Wiſdom.

Thirdly, in a letter I had in my poſſeſſion, but now lent to a friend, ſubſcribed by the Paſtor and other members of that Congregation in the North, whereof *Nayler* once was a member, till for his apoſtacy he was excommunicated, It is offered to be proved, and by them teſtified to be true, that one Mris. *Roper*, her husband being gon on ſome occaſion from her a long voyage, this *Nayler* frequented her company, & was ſeen to dandle her upon his knee, and kiſs her laſciviouſly: and in that time of his ſociety with her, ſhe was brought to bed with a child, when her husband had been abſent ſeven and fourty weeks to a day from her; and on a time he was ſeen to dance her in a private room; and having kiſt

her

her very often, ſhe took occaſion to ſay, Now *James*, what would the world ſay if they ſhould ſee us in this poſture? to which he ſaid ſomewhat, but he was ſo low, that it could not be heard. This was objected againſt him, but he denied to anſwer it before the ſaid Church; alledging, that he would not ſpeak to them that ſpoke not immediately by the Spirit.

Fourthly, in that when I had diſcourſe with him concerning perfect perfection, at the Bull and Mouth, he ſaid I was a liar to ſay he owned it; then *I* proved it from his own writings, as that he ſaid, they that ſay they have faith, and their life is not the life of Chriſt, and them that ſay they have faith, & yet they cannot be ſaved from their ſins but in part in this world, them & their faith I deny, *&c.* To which he hypocritically ſaid, that I was a lyer to ſay that he owned it in himſelf, though he diſowned it in others. And when I had objected any thing againſt what he ſaid, he would deny it ſo ſoon as

he

he had ſpoke it : which to convince the people of his lying deceits, I deſired them that ſtood by me, to Remember that he ſaid, All that are in the world are of the world, in direct oppoſition to that ſaying of Chriſt, *Joh.* 17. I pray not holy father that thou ſhouldſt take them out of the world, but preſerve them from the evil of the world; which I preſently accuſed him with : for which he called me lyer; for he ſaid, he ſaid not ſo: I then deſired them that heard him to teſtifie to the truth, againſt the lyer and his deceit; which they did : but his ſeared impudence was ſuch, that he ſaid, ſhould a thouſand ſay ſo, they were all lyers : with much more to the like effect.

For his Character.

HE is a man of a ruddy complexion, brown hair, and flank, hanging a little below his jaw-bones; of an indifferent height; not very long viſaged, nor very round; cloſe ſhaven; a ſad down-look, and melancholy countenance; a little band, cloſe to his coller, with no bandſtrings; his hat hanging over his brows; his noſe neither high nor low, but riſing a little in the middle.

Something concerning ſome others of them alſo.

Diſborough not much inferior to *Nayler* himſelf, attempting to lie with one *Rebeccah* (who was firſt ſeduced to be, and then was of their hereſie) ſhe asked him what his wife would ſay if ſhe ſhould know what he attempted? *Diſborough* replyed, that he gave her the

ſame liberty that he took himſelf (that was, to be a whore, as he was a whoremaſter) but in ſhort, he having obtained his deſire of her, ſhe asked him how if ſhe ſhould prove with child, he anſwered, ſhe muſt be content to be numbered with the tranſgreſſors, and to make her grave with the wicked (ſo that he followed not that light which is pure, but ſinned againſt knowledg) and ſhe the ſaid *Rebeccah*, as bewailing her ſin, confeſſed it to one Mr. *White* a *Lincolnſhire* Gentleman, to whom ſhe added that *Nayler* attempted to defile her alſo; ſo that in ſtead of perfect Saints, they are rather perfect Sophiſters.

This Relation under the ſaid Gentlemans hand, and the aforementioned letter from the Church, whereof *Nayler* was once a member, were offered to be proved and made good, in the publick meeting at the Bull and Mouth to *Nayler*'s face, more then once or twice, who was unable to ſay ought unto it, but left his ſtanding and ſate down ſilent. They that offered it ſo to publick trial, were, one Mr. *Perſivall*, and Mr. *John Deacon* author of the Publick diſcovery of their Secret deceit.

Some

Some of their Opinions are theſe :

1. *They deny the Scriptures are the Word of God.*
2. *They eſteem their own Speakings to be of as great authority.*
3. *They hold it unlawful to expound or interpret the Scriptures.*
4. *They ſay, that he that preaches by a text of Scripture, is a Conjurer.*
5. *That the holy letter is carnal.*
6. *That the Bible ought to be burned.*
7. *That Jeſus Chriſt inhabits in their fleſh as man.*
8. *Some have ſaid, that Chriſt never aſcended into heaven.*
9. *That to pray that their ſins may be pardoned, is needleſs.*

10. *They believe not that there is another world.*

11. *Some of them deny the Reſurrection.*

12. *That they cannot ſin, but that they are perfect.*

13. *They make no diſtinction of perſons.*

14. *That the power of the Magiſtrate is Antichriſtian.*

15. *That they have no other Guide but the Light within them.*

16. *They deny all civil reſpects to men, as putting off the Hat, bowing,* &c.

17. *That it is ſinful to wear any ſuperfluous Ornaments.*

A Friend of mine being desirous to be resolved of a doubt, as, Whether that which was reported of that Heretical Sect were more then they erred in, or less then they erroneously maintained contrary to the Truth; he went unto their Meeting within Aldersgate: where he had no sooner entered that Synagogue of Satan, but the then-speaker (namely, *George Fox*) cried out, (but on what occasion, he knoweth not) *Quakers, Quakes, Earth's above God*, in the open house, before hundreds then present. At which my friend wondered: and pressing forwards a little into the multitude, he saw some disputing upon the same words: who demanding what was the matter, one answered, that *George Fox* said *Earth is above God*; and here is one saith, that whatsoever *George Fox* should or did say, he would maintain: (pointing to a young man then standing by) to whom my friend replyed, he had undertaken a harder task then he was able to perform: for God was the Creator of the earth, and all things else; and therefore above the earth, and not the earth above him that created it, forasmuch as the workman is above his work: for although

though an Artificer ſhall by Art compoſe any thing that is never ſo excellent, yet it can claim no equality with the maker, in regard that what is excellent in it, is the makers excellency, and not its own: for, deſtroy the work, and the workman can make the like; but deſtroy the workman with the work, and both periſh. To which he replied, He did not mean the earth under our feet, but earthly ſin in man. To which my friend replyed, that now his blaſphemy was worſe then it was before: for take the earth ſimply in it ſelf, it hath no prejudice towards God; but ſin is that which ſeeks Gods deſtruction, and therefore he was not to be converſed with, being of ſo diabolical an opinion.

ONe *Stephens* of *London* being on a time at their Meetings, with an intent to oppoſe what he ſhould there hear, not agreeing with Truth; which, at his firſt coming, he did for a ſhort time, till one of them, taking him by the hand, and rubbing his wreſt very hard; which put him to very ſore pain: and ſo altered his reſolution, that he was ſo transformed by their inchantments, that he ſince confeſſed, that ſhould any one whatſoever, have dared to oppoſe or reſiſt them, as he juſt before did, he would have ſtab'd them to the heart, whatſoever had come of it.

There is one *Stephens*, (and 'tis ſuppoſed the ſame) a Quaker, that now lieth ſtark mad, and hath ſo been a pretty while, through the diſturbances of that Spirit which ruleth in the old Quakers.

John Deacon.

FINIS.

FINIS.